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likely to embroil him with his fellow-clansmen. His position was never so strong that he could call on his clansmen to perform such personal services as the repair of his house or the clearing of his farm.

The position of the village-head was even more unenviable. It was his business to apportion the tax, which might be a horse or slave, or several, according to the size of the village. To obtain this he called on each householder to provide as much corn or cash as would suffice to buy the slave required. He had to arrest criminals and send them to Kauru. But apart from these imposed duties he was careful to mind his own business. Any excessive zeal would be rewarded by an arrow. The Katab was quick to seize his bow even against his nearest relatives, and it was not uncommon for a village-head to take refuge in Kauru until the anger of his fellow-villagers had subsided.

It would appear that in the early days the Aswen sub-clan was recognized as the senior Katab clan, the chief of Aswen receiving an acknowledgment of his position in the form of the forelegs of larger game killed. But in later times the sub-clan of Fakan assumed the rôle formerly held by Aswen. Fakan, however, was merely *primus inter pares*. If one sub-clan had a dispute with another the matter was referred to a disinterested group. Thus, if the Agbat had a dispute with the Aswen, the Fakan sub-clan was called in as an intermediary. If Fakan had a dispute with Nje, the Aswen clan was asked to adjudicate, and so on.

The present position is that the Katab (with the Ikulu and Kaje) are administered from Zaria by a resident district headman with the title of Katuka, who is directly responsible to the Emir of Zaria. The sub-clan and clan headman have no executive authority outside the limits of their own village-areas, but they combine to form a native court which sits monthly at each of the sub-clan headquarters, the chief of the sub-clan Aswen being at the moment president of the court. The sub-clan and elders also, in accordance with native custom, form a deliberative assembly, and I witnessed a meeting of this assembly which had been convened to discuss certain matters referred to them by the district headman. The Magajin Mugu of the Aswen sub-clan spoke first, and was followed in turn by the other sub-clan headmen. As each finished speaking the most senior men

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present went up to him and saluted him by pulling his beard and cracking fingers with him as a sign of agreement with all he had said.

A full schedule of words and phrases is attached. From this it will be seen that Katab is less Bantoid than some of the neighbouring languages such as Kurama. Nevertheless, it must be included in the Middle Zone group. It may be noted that tone is of considerable importance. Thus the plural may be indicated by a change of tone (e.g. " horse " = tsāī, but " horses " = tsáí ; " chief " = āgwām, but " chiefs " = āgwám). The commonest method of indicating the plural is, however, by a change of prefix. Thus, " house " = nyuo, " houses " = kanyo ; " dog " = obu, " dogs " = kabu ; " cow " = nyak, " cows " = inyak.

KATAB

1.	Head	epio	ɛpio
2.	Hair	pio pio	pio pio
3.	Eye	eli	ɛli
	Two eyes	lili feang	lıli feaŋ
4.	Ear	fufwo	FuFwo
	Two ears	fufwo feang	FuFwo feaŋ
5.	Nose	zuai	zuai
6.	One tooth	anyung anyung	anjuŋ anjuŋ
	Five teeth	anyung ofwon	anjuŋ ofwɔn
7.	Tongue	elyam	ɛʎam
8.	Neck	fuwo	fuwo
9.	Breast (woman's)	abān (pl. = buban)	aban
10.	Heart	lio	lio
11.	Belly	kāfā (*or* tsuo)	kafa (*or* tsuo)
12.	Back	zama	zama
13.	Arm	bwak	bwa:k
14.	Hand	taim bwak	taım bwak
	Two hands	taim bwar	taım feaŋ
15.	Finger	gasong	gasɔŋ
	Five fingers	gasong tsuen	gasɔŋ tsuɛn
16.	Finger nail	gafwo	gafwɔ
17.	Leg	tak	ta:k
18.	Knee	okhwut	oxwut
19.	Foot	ataitak	atəita:k
	Two feet	titak afeang	tıta:k afeaŋ
20.	Man (person)	etubishi	ɛtubıʃi
	Ten people	enubishi suak (*or* eni sak)	ɛnubıʃi sua:k (*or* ɛn sa:k)
21.	Man (not woman)	atiok	atiɔk
	Two men	atuor afeang	atuɔr afeaŋ